

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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From the American Baptist Magazine.

## BOSTON ASSOCIATION.

This Association commenced its fifteenth session on the 19th ult. in the meeting house of the first Baptist Church in Charlestown, and was organized by appointing the Rev. D. Sharp, Moderator, and Rev. G. F. Davis, Clerk, Rev. E. Nelson, Assistant Clerk: The weather was unfavorable, but at an early hour the house became crowded with attentive hearers. At 10 o'clock the services were opened in the usual manner. A sermon well adapted to the occasion, was delivered by Rev. C. O. Kimball, of Metheren, from which in a future number of our work, some extracts may be expected.

Among the efforts which have been significantly blessed, we would mention, discourses particularly addressed to sinners, pastoral visits, the seasonable remarks and exhortations of private Christians, and weekly meetings for persons who were seriously inquiring, "What shall we do to be saved?"

We are more deeply convinced than ever, that the kingdom of grace is a kingdom of means. Should this sentiment become more powerful, more general, and more habitual, we may expect to see more untiring efforts in bringing sinners to a knowledge of the truth, and more frequent displays of the grace of God in their salvation.

You will no doubt be gratified to hear that since our last communication to you, we have received into the church ninety-two persons, who have been baptized on a profession of repentance towards God, and of faith in our Lord Jesus Christ."

Extract from the letter from Cambridge.

"Surely this is a day of glad tidings, and may truly be reckoned among the years of the right hand of the Most High. In reviewing the dealings of the Lord towards us as a church, from the beginning, we may say, "goodness and mercy have followed us;" but a retrospect of the past year inspires us with joy, and fills our hearts with gratitude and praise. The year 1826 was a season of great coldness in the church, devotional feelings were low, there were none who inquired the way to Zion, nor were any additions made to our numbers. But the close of this year presented a brighter prospect. The change was gradual and cheering, as the opening day after a night of great darkness. A sermon preached in November from these words, "It is time to seek the Lord," was blessed to the awakening of several who shortly after entertained hope, and others were heard to inquire, "What shall I do to be saved?" At this time the church as a body remained cold. This was the state of things at the close of the year. The present year opened with pleasing prospects; the first day of which was observed as a day of fasting and prayer; this was a season long to be remembered. The church seemed to awake, and put on new strength; now it was easy to pray, exhort, and to preach. From this time the revival increased with a pleasing rapidity; every week witnessed new inquirers, and hopeful converts were multiplied. The good work was at its height in February, March, and April. The subjects of this revival have been from every class in society, and about an equal number of males and females. The means which a God of grace has seen fit to bless in carrying on his good work, have been a preached gospel, the exhortations of Christians, the conversations and warm addresses of young converts, and the administration of the ordinances of the gospel. As our place of worship had for some time been too strait for us, we this summer considered the providence of the Lord, as addressing us in language to this effect; "Enlarge the place of thy tent, and stretch forth the curtains of thy habitation; lengthen thy cords and strengthen thy stakes." Accordingly on the 9th of July, our house was separated in the middle, and twenty-three feet added; and by the good hand of our God upon us it has been completed, without our being prevented from meeting in it a single Lord's day. From a review of the gracious dealings of God towards us, we are constrained to say, "What hath God wrought!" Seventy-eight have been added by baptism. We have chosen, to ac-

company our pastor and take part in the deliberations of your body, the Rev. John Cookson, and brethren Elijah Corey, and Rufus Fisk."

From the First Baptist Church in Salem.

"During the last autumn a few were added to our number, by a public profession of their faith in the Redeemer—some of the fruits of the former influences of the Spirit, and some just then brought from darkness to light. But it was not till about the first of April last, that any very special evidences of a revival were manifest. From that time to the present, the Lord has graciously been visiting us, granting from Sabbath to Sabbath, and from month to month, fresh cause to rejoice that his hand is not shortened, nor his ear heavy. There are several things in this revival for which we feel under special obligation, and which we feel bound distinctly to make known. The first is, that it has been from the beginning very signal manifest as the work of the Lord. He has indeed blessed the use of means, but it has been in such a way as forces us to give all the glory to him. The instrumentality which has been made efficient has been nothing of our invention, but distinctly that which he has authorized and enjoined even from the beginning. God has encouraged us to pray and speak in public and in private, by gracious answers to our petitions, and making the words uttered, though spoken in weakness and in fear, effectual to the conviction and comfort of many. The ordinances of the gospel practised in the simplicity of apostolical example, unencumbered by the traditions of men, have been signalized and honored of Heaven. Another characteristic of the work, is its noiseless and unobtrusive influence, resembling the dew from heaven, which, unseen and unheard, descends and blesses the earth. To us it seems obvious, that if the precious revivals which have recently refreshed so many of our churches, shall ever assume a more permanent character, it must be by more humble reliance on the Holy Spirit, and by carefully guarding against those irregularities, which to greater or less degree flow from our natural temperament and excited feelings. God has been pleased to call some of almost every rank and age, thus showing the adaptedness of his grace for all. But a large proportion of those who have been gathered to us, are just now entering upon the responsible duties of active life, are in the very age and circumstances which most imperiously require the counsels and enjoyments of piety, and which gives the greatest encouragement to hope for their growth in grace and in knowledge, and for their extensive usefulness in the world.

We have recently been called to give up an esteemed member, (sister Mehitable Harris,) to the delightful but self-denying duties of missionary life. She has just sailed with her husband, the Rev. James Bourne, to his station at Belize, on the Bay of Honduras, and we beg an interest in your prayers for their prosperity and success. Added by baptism, 80."

Extract from the letter from Newton.

"Come, bless the Lord with us, and let us exalt his name together, for he hath done great things for us, whereof we are glad. To give you the particulars of the work of God among us, would draw out our letter to too great a length for the present occasion. Suffice it to say, that the work has been deep and silent. Generally, those who have obtained a hope, have been solemn and unassuming; though some of our converts were brought out very clear and happy. Several who had entertained a hope for years, have come forward and professed Christ before men. We have derived much aid from the professors and students belonging to the Theological Institution; they were ready to every good work: and it has been, we trust, a profitable field for the young men to labour in. The work is still apparent. Eighty-one have been added by baptism."

From the Church at Woburn.

"Some time in October last, the Spirit of God began its special operations among us, in the east part of the town, where a few saints were quickened, and several individuals awakened from the slumbers of sin; who, after a few weeks of deep anxiety and distress of mind, were delivered from the power of darkness, and translated into the kingdom of God's dear Son. These having tasted that the Lord is good and gracious, and in view of the fulness and freeness of divine grace, declared to their neighbours and friends, both in meetings and at other times, what the Lord had done for their souls, and invited them without delay to turn from their evil

ways, to the hope set before them in the gospel.

The work of grace gradually progressed, till its fruits were seen in all parts of the town. Our meetings on the Sabbath were crowded and solemn. Our conference and prayer meetings were frequent and interesting, and in them was seen depicted the anguish of a broken and sin-burdened heart; and on others the joys of faith and pardoned sin. During the year, there has been only one month out of eleven, in which we have not been permitted to repair to the water side for baptism. Since the commencement of the work, sixty-eight have followed the Saviour's footsteps in submission to that delightful ordinance.

In view of all the wonders of redeeming love that have been wrought among us, we are ready to exclaim with the Psalmist, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

We are at present engaged in the erection of a new meeting-house, the dimensions of which are 53 feet by 60, exclusive of the projection in front."

We should with much pleasure give further extracts, did our limits permit.

In many of the churches Sabbath schools and Bible Classes are established, which are in a flourishing condition, and promise extensive benefit to the rising generation. From among these, both of teachers and pupils, a goodly number have within the last year been added to the people of God. The spirit of benevolence never appeared more active and enterprising among us, than on this anniversary. All our measures for extending the kingdom of Christ, were strengthened by an accession of means.

During the session, many estimable servants of Christ were engaged in preaching his gospel, both at the meeting house and in other sections of the town. On the afternoon of Thursday, according to notice previously given, the church with which we were convened, celebrated divine worship; and at the close, the communion of the Lord's Supper, in which all visiting members were invited to participate. Nearly five hundred members took their seats at the table. On this occasion, the Rev. Mr. Peak preached, and the Rev. Messrs. Grafton, and Leland of Vermont, administered the communion. The service was solemn and impressive. The whole number added to the churches within the last year by baptism, is 950. The Association has become so large, as to render a division necessary to their comfort, and towards which, incipient measures have been taken. When the parting hour arrived, all seemed reluctant to contemplate it, and afforded the clearest evidence that they had been sitting together in an heavenly place. Long may the savor of this bright antepast of heaven, remain with every heart.

## REVIVALS.

Extract of a letter from the Rev. Mr. Ball, to the Rev. H. Keeling, dated

Henrico, Va. August 8, 1827.

The glorious reformation, which commenced about nine months ago within the bounds of Chickahominy Church, is still advancing. Not only the church, but almost the whole neighbourhood, exhibits a complete contrast with what they were two years ago. "Where sin abounded, grace now much more abounds." The church, which once enjoyed the labours of the pious brethren, Ford and Webber, was, after their decease, almost destitute of preaching. Meetings were but seldom held, the rising generation seemed wholly devoted to pleasure, and every gate in Zion mourned, because few, very few, came to her solemn feasts. Soon after I commenced my labours with them, I opened a Bible Class, which was attended by a respectable number, mostly of young people. This, by introducing a new subject for entertainment, soon broke up those amusements which had for a long time engrossed the whole attention. Nothing else, however, occurred to excite our hope that God was about to pour out his Spirit, but the conversion of one lady, for more than a year. Near the last of October, five persons offered themselves for baptism. These were followed, on the 5th of November, by three more. By this time the work became very evident and increasingly powerful. As young converts began to sing, old saints took their long neglected harps and joined the lay. Our meetings increased, many began to inquire what they should do to be saved.

Although many have been awakened in meeting, but very few have found their first comfort there. While in deep medita-

tion at home, the Lord has spoken peace to the soul.

Our meetings have been and still are unusually solemn and silent. A few deep sighs bursting from broken hearts for sin, is the most we have heard from the distressed.

Notwithstanding the extreme cold of the last winter, our meetings were frequent and well attended. Our baptizing seasons, though often on very cold days, have been attended by great crowds of spectators.

In several instances, men and their wives have gone into the water together. In one instance, one whole household, consisting of six white persons, has become hopefully pious, and have all been baptized.

Last Saturday we had a very solemn meeting. A worthy old gentleman, of nearly 75 years of age, was baptized. He was struck with the palsy about nineteen months ago. This affliction, we have reason to believe, has been *blessed* to his spiritual good. After giving us a clear relation of the work of God upon his soul, he was conveyed into the water in an armchair, and, in a sitting posture, was "brought with Christ by baptism." After he was reconveyed to the shore, I led a little boy into the water of about eleven years old. This formed a striking contrast with the venerable old gentleman, who had just submitted to the ordinance before him! With a cheerfulness which I rarely ever witnessed, the little boy walked forward, amidst the gaze of a crowd of spectators, and a burst of tears.

Since the reformation commenced, there have been seventy-six added by baptism. Several have obtained hope who have not been baptized, and there are some still concerned. I generally preach from five to seven times in a week, and continue to have large congregations.

All the young converts appear steadfast in the faith, and many of them have become active in circulating tracts, and in promoting many useful objects.

Besides the reformation in Chickahominy Church, some additions have been made to Deep-Run Church. Several have become hopefully pious under brother Matthew Webber's labours, in Goochland. Prospects are entertained of raising a church there soon.

In the bounds of Hopeful Church, about 18 miles above this place, a good work has commenced.

I am, dear brother, yours, &c.  
ELI BALL.

## REV. C. F. FREY.

An obliging friend, on whose correct knowledge of the circumstances we can rely with perfect confidence, has furnished us with a brief statement of the circumstances which lately led this celebrated son of Abraham to a scriptural knowledge and public profession of Christian Baptism.

During the period of Mr. Frey's studies at the Missionary Seminary in Gosport, England, his time was much occupied in the investigation of the general doctrines of Christianity; and particularly the subjects of controversy between Jews and Christians. Baptism was then considered by him as a subject comparatively of little importance. The arguments in favour of Sprinkling and Infant Baptism were represented in a strong light, whilst those of the opposite party were but slightly mentioned. The view given of the subject as analogous to circumcision, and the sprinkling of water and blood, were peculiarly pleasing to Mr. Frey's natural attachment to Judaism, and presented, for the time, any further inquiry into the truth of the statement.

The circumstances of his being a convert of the Jewish nation, together with his situation as a Missionary or Agent to promote the conversion of the Jews, had called him so often to preach and to travel, as to leave him but little time for the study of any other subjects besides those connected with his immediate labours.

The subject of Baptism would probably still have remained unexamined by Mr. Frey, had it not been for the following occurrence. At the sprinkling of one of his children together with the children of others, the Minister exhorted their parents to bring up their children "in the nurture and admonition of the Lord." This scriptural, solemn, and affectionate exhortation was enforced by observing that these children were members of the church, adopted into God's family, &c. &c. These declarations were forcibly impressed upon the mind of Mr. Frey, as if he had never heard them before. They appeared to him at the moment, inconsistent with the doctrine of Persever-

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ance. He, therefore resolved, not to present another child, nor baptize the children of others, before he had thoroughly investigated the subject.

Since that time, for more than two years past, it has been his custom to introduce the subject in conversation with the Minister, almost in every place where he had preached, for the purpose of obtaining information. About three months since, having been blest with another child, immediately his former resolution came into remembrance. He, therefore, resolved to give himself to reading, meditation and prayer. After carefully examining the best books on both sides of the question, he came to the full conviction that *immersion* is the only scriptural mode, and *believers* the only subjects of Baptism.

He now felt it his duty to obey the command of his Lord and Saviour to be baptized by immersion, and accordingly proposed himself as a candidate to a Baptist church.

We are credibly informed that Mr. Frey, since his baptism, contemplates the course he has taken as "the discharge of a solemn, religious duty, cheerfully leaving the consequence," as he has been known to express himself, "to his covenant God, whom he has the honour and privilege to serve in the gospel of his Son."

Mr. Frey, we learn, has united with the Baptist Church in New-York, of which the Rev. Mr. M'Clay is Pastor, having been previously a member in good standing of the New-York Presbytery. He is highly esteemed also by the American Society for meliorating the condition of the Jews, which have recently contemplated again employing him as their Agent.—*Chr. Watchman.*

*From the Maine Baptist Herald.*

## BREVIAVES.

Cumberland Baptist Association held their annual meeting in Portland on Wednesday and Thursday, Oct. 3d and 4th.

On Tuesday evening a discourse was preached by Br. John Haynes, Pastor of the Church in Norway—Text Is. xlii. 16. "I will lead the blind," &c.

Wednesday morning, the Introductory Sermon was preached by Br. Benjamin Titcomb, jr. from Habakkuk iii. 2. "O Lord revive thy work."—After which there was a collection taken for Domestic Missions.

The Association was organized by choosing Brethren, John Haynes, Moderator, T. B. Ripley, Clerk, and A. Wilson, Assistant Clerk.

In the afternoon, the letters from the respective Churches were read—from which it appeared that though some of them were in circumstances of trial and affliction—and many of them had received but few additions, during the year—yet there was a general establishment in the doctrine of grace. The church in Portland had been blessed in a special revival during the year. Fifty-three had been added by baptism—and the letter from that church stated that the work was still going on, though not so powerful as at some former periods. Several have been added by baptism to the churches in North Yarmouth, Brighton, Norway and others.\* Two churches recently formed, 2d in Hebron, and one in Harrison, were added to the Association.

In the evening, Br. James from N. Brunswick preached from Matt. xxviii. 9—"Jesus met them saying—All Hail!"

On Tuesday morning, while the business of the Association was transacting in the Vestry, Br. Freeman preached to the people assembled in the meeting house. At the conclusion of the Association, Br. Nutter preached from Gal. vi. 9—"And let us not be weary in well doing, for in due season, we shall reap if we faint not."

There were prayer meetings in the meeting-house on Wednesday and Thursday mornings, which were numerously attended, and many fervent prayers offered up to Him who heareth prayer.

During the reading of the letters on Wednesday afternoon—a discourse was preached to the people assembled in the Vestry by Brother Hull from New Brunswick, and on Thursday evening Br. Going preached in the meeting-house from 1 Peter 2. 6. 7.

At the close of this interview, the Union Hymn was sung—in which it is believed a large number cordially joined.

Thus has passed away another Religious Anniversary. May God grant that permanent good efforts may result from it. May He visit all the churches with the effusions of his Holy Spirit. May He abundantly assist the Pastor and the Deacons, and all his ministers and all his children to do their duty—and build up the churches in the most holy faith—and add greatly to their numbers such as shall be saved.—*Com.*

\* The second Church in Brunswick, which is within the limits of this Association, has received by baptism 33 during the year.

It may be inferred from the above notice that the 2nd Church in B. is a member of the Association, which is not the case, although that body at their late meeting manifested a readiness to receive this church.

## OLD COLONY BAPTIST ASSOCIATION.

The Old Colony Baptist Association held their annual meeting at the north Baptist Meeting-house in Marshfield, Oct. 3d and 4th, 1827. The introductory discourse was delivered on the morning of the first day, by Rev. Benjamin C. Grafton, from 2 Cor. iii. 2, 3—"Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

The Association was then organized,

and the letters from the different Churches of which it is composed were read.

The Churches generally appeared to be established and united in the truths of the gospel; and although no general revival has been experienced, by any during the past year, yet some have been gently watered by the dew of divine grace. In the afternoon of the same day, an animating and encouraging discourse was delivered by Rev. C. P. Grosvenor, from Rev. xi. 15—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." In the evening Rev. Wm. Bowen delivered a discourse from 2 Thess. i. 10—"When he shall come to be glorified in his saints, and to be admired in all them that believe."

The business of the Association being closed on the morning of the second day, the Missionary Society of Plymouth County and vicinity then held its annual meeting, during which addresses were made by Rev. Mr. Grosvenor and Rev. Mr. Grafton, and the Missionary Sermon was delivered by Rev. Otis Wing from Luke ii. 10—"And the angel said unto them, fear not: for behold, I bring you good tidings of great joy, which shall be to all people." After a short interval, the Rev. C. P. Grosvenor delivered a discourse founded on Psalm xxxix. 7. "And now, Lord, what wait I for? My hope is in thee."

The Association was harmoniously conducted, and the preaching well adapted to encourage and animate the friends of Zion, and to convince sinners; and particularly in the closing exercises, it was the language of many hearts, "Lord, it is good for us to be here."—*Communicated.*

## NEW MEETING-HOUSE OPENED, AND ORDINATION.

On Wednesday last, the new House for Public Worship, at Lechmere Point, Cambridge, was opened by religious services, which were commenced with an Anthem by the choir. The introductory prayer, and reading of the Scriptures, was by the Rev. Gustavus F. Davis, who read the doings of the Council, convened on the occasion. The proceedings of the Church in the election of their Pastor, the Rev. John E. Weston, as also his call to the ministry, were satisfactory to the work deserving of patronage. It will be furnished to subscribers at the moderate price of one dollar per annum.—*Ib.*

## Ordination of the Rev. John E. Weston.

The ordination sermon was by the Rev. Mr. Sharp, from Eccles. xii. 10—"The preacher sought to find out acceptable words." He commenced with remarks on the power of words; on their influence in producing sorrow, or joy; on the manner in which our intercourse in society is affected by them, and on the necessity of prudence in their use. The Minister of Christ especially, must be cautious in this matter; for the weighty duties which he is to press on the consciences of his auditory, and the principles he is to enforce, require the greatest plainness, and language appropriate to the nature of the truths he would communicate. Solomon "gave good heed, and set in order many proverbs." Mr. S. made the necessary distinction between the smooth preacher, the eloquent moral lectures, which please the ungodly, and those faithful and searching but affectionate addresses to the conscience and the heart, which are calculated to awaken and impress. God disapproves all deceit; and however wicked men may be pleased with it, the Minister of Christ must remove the veil, which bides the odious deformity of iniquity. The richest imagery, the most sparkling beauties of rhetoric, however they may amuse the vain, and please their fancy, can never feed the soul, which may be famishing for the bread of life. Paul was instanced as a noble model for imitation. His grand theme was a crucified Redeemer. And all his practical instructions were adapted to circumstances.

On the subject of illustrating divine truth, it was shown that the Minister must be diligent to discern its real meaning, by a careful consideration of the whole discourse or passage in all its connexions and bearings; and as the word is the instrument of enlightening, of warning, and of encouragement, the whole is to be presented with clearness, and each part in its just proportions, in nothing coming short, and in no particular exaggerating. Language must be adapted to the truths delivered, with a simplicity not to be misunderstood, and with a compactness readily remembered. Preparation for pulpit exercises was warmly recommended, as well as a zeal, and an affectionate concern for sinners, not easily resisted even by the worldly and the careless. Tenderness was especially enjoined;

day of fasting and prayer for a revival of religion.—*Baptist Recorder.*

*Lincoln Baptist Association* held its annual session at Warren, Me. Sept. 19 and 20. Rev. Mr. Pillsbury was chosen Moderator, and Rev. Mr. Starr, Clerk. Introductory sermon by Rev. Mr. James, from Luke i. 32. The collection for Domestic Missions was upwards of \$40. Rev. Messrs. Bartlett, Smith, Going, Johnson, and Morse, delivered interesting sermons during the pleasing occasion. The letters of the churches in Montville, Waldo, Searsport, and Whitefield gave cheering news of considerable additions. Missionary zeal and a spirit of love were peculiarly visible during the session.—*Ib.*

*The Bowdoinham Baptist Association* held its annual session at Winthrop, Me. Sept. 26 and 27. The meeting was opened by a prayer by Rev. Mr. Bartlett, messenger from the Penobscot Association; introductory sermon by Rev. Dr. Chaplin, President of Waterville College, from Acts ix. 31. Liberal contributions were made for Missions; but we have not received the particulars of business transacted.—*Watchman.*

The concluding prayer was offered by the Rev. Mr. Grosvenor.

The Charge was by the Rev. Dr. Bolles, of Salem.

The Right Hand of Fellowship was presented by the Rev. Mr. Leverett of Roxbury.

The Address to the Church and Society was by the Rev. Mr. Jackson of Charlestown.

The concluding prayer was offered by the Rev. Mr. Grosvenor.

The Rev. Mr. Malcom preached in the evening, to much acceptance.

The House is of wood, two stories in height, has a handsome spire, and a well-toned bell. The lower floor has 62 pews, the gallery 32. The seats of the choir are a little above and in the rear of the pulpit.—*Chr. Watchman.*

The following Circular Letter, from the pen of Rev. Thomas Winter, of North East, N. York, is worthy an attentive perusal; and we think our patrons will approve of its publication in the Secretary.

*CIRCULAR LETTER.*  
The Hartford Baptist Association, assembled at Colebrook, October, 1827, to the several Churches they represent, send Christian salutation.

Do you plead diffidence? But the good man should never be diffident when duty calls him to action.—Do you fear humiliating embarrassment? But only see that your hearts are thoroughly imbued with divine truth, and your experience will verify the saying of the Redeemer, "Out of the abundance of the heart the mouth speaketh." Diligently attend to the

work of the *closet*, and when called to engage in the social circle, you will find no difficulty in pleading with God in your own behalf, and that of others.

We are aware that a degree of firmness, and much of the spirit of piety are requisite, to enable you with composure to engage personally in religious exercises, before those with whom you have probably been associated in the pursuit of idle vanity, and in the practice of sin. But if your Lord and Saviour have really separated you by his grace from them; if he have mercifully opened your eyes to see your danger, and turned your feet to his testimonies, or not afraid nor ashamed to evince in any way which duty might dictate, what the Lord has done for your souls.—I will speak, (says David,) of thy testimonies before Kings, and will not be ashamed.

Perhaps this very circumstance to which we have alluded, which might often operate to deter you from engaging in public exercises, is a strong reason why you should so engage. How know you but God might make you the instruments of leading your former acquaintances to a sense of their condition, and to the obtaining of like precious faith with you, thro' the knowledge of God, and our Saviour Jesus Christ. At least, by your fervent prayers for their souls, and your affectionate admonitions to them, to flee from the wrath to come, evince, that though you are called from the fellowship of sinners, you nevertheless feel tenderly alive to their best interests.

Before we leave this subject, permit us to suggest it as a probability, that in the vicinity of many of our Churches there are places very destitute of religious means, but where it would be very practicable to establish such means: we intend particularly, meetings for prayer and reading the sacred scriptures. We are persuaded, if our younger brethren would take this subject into serious consideration, and act on it, as a sense of duty, and the openings of divine providence might direct, there are many places, now comparatively unblest with the light of truth, which might be taught from the holy oracles, *words whereby they might be saved*. This plan of operations we now recommend, is no novelty. It has been, and still is acted on in many places with lively energy, and the amount of good thus accomplished is very considerable.

We secondly urge on your attention the important duty, of aiding the efforts of the present day to instruct the rising generation.

We deem it superfluous to expatiate on the singular merits of *Sabbath School institutions*. For who among us does not read the religious periodicals of the day: and reading these, can hesitate to pronounce these efforts of Christian benevolence, among the grandest and mightiest means to which a merciful Providence has given birth, to enlighten and bless the children of men. Indeed, so strong, and so general is the conviction of all classes of men, of the singular utility, and the salutary influence of Sabbath Schools, that not many places are destitute of these fountains of Christian light, and nurseries of piety. And yet, probably, there are some.

The reason sometimes alledged for this desuetude, where it exists, is, a want of suitable persons who are willing to devote their attention to the important work. But we trust our beloved young brethren and sisters, will not suffer this reason to be alledged in those neighborhoods where the providence of God has placed them.

You behold a new generation springing up around you, many of whom are destined to perform some part on this great stage of action, and all of whom are bound to the eternal state. You are aware that, but for the interposition of Christian benevolence, many of them will grow up with but little intellectual, and without any moral culture. Thus left to themselves, they are in danger of growing up to manhood under the unrestrained dominion of their native depravity, and under the baneful influence of vicious example, with scarcely a counteracting circumstance. And will you not cheerfully come forward and offer your endeavours to instruct the ignorant, and them that are out of the way? Will you not devote your strength, and a portion of your time, to lead these young immortals to the fountain of heavenly knowledge, and to snatch them from the paths of ignorance and sin?

## GREEN RIVER ASSOCIATION.

This Association held its annual meeting, according to appointment, at Green River Church, in Hart County, Ky. on the second Saturday in August. The concourse of people was respectable, and the services were in general interesting. The introductory sermon was delivered by Elder Sylvanus M. Bagby, from the 4th c. Amos and latter clause of the 12th v. Elder Jacob Locke was chosen Moderator and Richard Garnett Clerk.

The letters from the churches manifested a good degree of harmony and christian love among the members; yet they are constrained to adopt the prayer "O that it were with me as in months past, as in the days when God preserved me; when his candle shone upon my head, when by his light I walked through darkness." There have been received by Baptism 21. The churches that have received any considerable addition the past year, are Concord, by baptism 5—Skeggs' Creek, 5—New Hope 3. There are 17 ordained and 4 licensed preachers belonging to this Association.

The following vote was passed—that the churches observe the first Saturday in November next to be set apart as a

day of fasting and prayer for a revival of religion.—*Baptist Recorder.*

*Lincoln Baptist Association* held its annual session at Warren, Me. Sept. 19 and 20. Rev. Mr. Pillsbury was chosen Moderator, and Rev. Mr. Starr, Clerk. Introductory sermon by Rev. Mr. James, from Luke i. 32. The collection for Domestic Missions was upwards of \$40. Rev. Messrs. Bartlett, Smith, Going, Johnson, and Morse, delivered interesting sermons during the pleasing occasion. The letters of the churches in Montville, Waldo, Searsport, and Whitefield gave cheering news of considerable additions. Missionary zeal and a spirit of love were peculiarly visible during the session.—*Ib.*

We are induced to call your attention to this subject from an apprehension, that in most of our Churches there is a considerable amount of capacity for active duties, which lies comparatively dormant; but for the use of which there is great occasion.

We would press on your attention the importance of contributing largely of your talents, to support meetings for public worship.

With whatever ministerial gifts any Church might be blest, and however faithfully these gifts might be used, still there is great need for the maintenance of meetings for social prayer: and where such meetings are unknown, or but seldom observed, the interest of piety will suffer a serious loss. But for the maintenance of these, to whom shall we look? To those who have long borne the heat and burden of the day? To those who are enfeebled by the infirmities incident to declining age? They, doubtless, recollect with emotions of pleasure, the seasons of spiritual enjoyment they have experienced on such occasions, and desire such means to be perpetuated.

But often feel compelled with reluctance to remain in their habitations, when the returning season calls the worshippers of God to the house of social prayer. And is it not sometimes the case, that on account of their unavoidable absence, the season passes by without the voice of prayer being heard, where prayer had been wont to be made; and this notwithstanding the presence of some, who should have been ready and willing to occupy the place of their fathers in Israel.—And whence comes this fact? This reluctance to attend important duties, and to maintain important means of grace? We cannot admit the plea of mental incapacity, when on various other occasions we have full proof to the contrary.

Do you plead diffidence? But the good man should never be diffident when duty calls him to action.—Do you fear humiliating embarrassment? But only see that your hearts are thoroughly imbued with divine truth, and your experience will verify the saying of the Redeemer, "Out of the abundance of the heart the mouth speaketh." Diligently attend to the

work of the *closet*, and when called to engage in the social circle, you will find no difficulty in pleading with God in your own behalf, and that of others.

We are aware that a degree of firmness, and much of the spirit of piety are requisite, to enable you with composure to engage personally in religious exercises, before those with whom you have probably been associated in the pursuit of idle vanity, and in the practice of sin. But if your Lord and Saviour have really separated you by his grace from them; if he have mercifully opened your eyes to see your danger, and turned your feet to his testimonies, or not afraid nor ashamed to evince in any way which duty might dictate, what the Lord has done for your souls.—I will speak, (says David,) of thy testimonies before Kings, and will not be ashamed.

Perhaps this very circumstance to which we have alluded, which might often operate to deter you from engaging in public exercises, is a strong reason why you should so engage. How know you but God might make you the instruments of leading your former acquaintances to a sense of their condition, and to the obtaining of like precious faith with you, thro' the knowledge of God, and our Saviour Jesus Christ. At least, by your fervent prayers for their souls, and your affectionate admonitions to them, to flee from the wrath to come, evince, that though you are called from the fellowship of sinners, you nevertheless feel tenderly alive to their best interests.

Before we leave this subject, permit us to suggest it as a probability, that in the vicinity of many of our Churches there are places very destitute of religious means, but where it would be very practicable to establish such means: we intend particularly, meetings for prayer and reading the sacred scriptures. We are persuaded, if our younger brethren would take this subject into serious consideration, and act on it, as a sense of duty, and the openings of divine providence might direct, there are many places, now comparatively unblest with the light of truth, which might be taught from the holy oracles, *words whereby they might be saved*. This plan of operations we now recommend, is no novelty. It has been, and still is acted on in many places with lively energy, and the amount of good thus accomplished is very considerable.

We secondly urge on your attention the important duty, of aiding the efforts of the present day to instruct the rising generation.

We deem it superfluous to expatiate on the singular merits of *Sabbath School institutions*. For who among us does not read the religious periodicals of the day: and reading these, can hesitate to pronounce these efforts of Christian benevolence, among the grandest and mightiest means to which a merciful Providence has given birth, to enlighten and bless the children of men. Indeed, so strong, and so general is the conviction of all classes of men, of the singular utility, and the salutary influence of Sabbath Schools, that not many places are destitute of these fountains of Christian light, and nurseries of piety. And yet, probably, there are some.

The reason sometimes alledged for this desuetude, where it exists, is, a want of suitable persons who are willing to devote their attention to the important work. But we trust our beloved young brethren and sisters, will not suffer this reason to be alledged in those neighborhoods where the providence of God has placed them.

You behold a new generation springing up around you, many of whom are destined to perform some part on this great stage of action, and all of whom are bound to the eternal state. You are aware that, but for the interposition of Christian benevolence, many of them will grow up with but little intellectual, and without any moral culture. Thus left to themselves, they are in danger of growing up to manhood under the unrestrained dominion of their native depravity, and under the baneful influence of vicious example, with scarcely a counteracting circumstance. And will you not

## CHRISTIAN SECRETARY.

We are sensible that, in performing this labour of love, you must make some personal sacrifices. But, we are persuaded, if made from proper motives, it will be a sacrifice acceptable to God, and eventually beneficial to your own souls. "The liberal soul shall be made fat, and he that watereth shall be watered also."

We have dwelt on this particular, because we earnestly desire that Sabbath Schools might be in vigorous and efficient operation, throughout the bounds of this Association:—that where they are already established, they may receive the cordial and persevering co-operation of the junior members of our churches, both male and female; and that where they are not, means might be speedily adopted to give them a vigorous existence.

Thus we have suggested some important means, which, dear brethren, call for your devoted attention, and by which you might essentially contribute to the glory of your divine Redeemer, and to the best interests of your fellow immortals.—Doubtless, other ways will present themselves to your view, by following which you might promote the above momentous objects, and evince the holy principles of your renewed nature. Recollect, when the blessed God called you by his grace, his message was, "Son, go work in my vineyard;" and when you consecrated yourselves to him in the baptismal stream, you virtually replied, "All that the Lord hath spoken we will do, and be obedient." Whosoever, therefore, your hands find to do, do it with your might, knowing that there is no knowledge, nor device in the grave whither you are hastening.

Permit us to close this address to you, by reminding you of the vital importance of looking well to your hearts:—of cultivating a spirit congenial with the gospel:—of walking at all times with holy circumspection. Let your cheerfulness be tempered with Christian gravity. Let all your steps be directed by the fear of the Lord. In your necessary intercourse with others of the same age, or of the same avocation, never give them occasion to say, "wherein do ye differ from us?" but by your chaste conversation, and Christian deportment, constrain them to say, "The temple of the Lord are these," and to glorify your father who is in heaven.

"Thus will you best proclaim abroad, The honors of your Saviour God."

Brother, we write not these things because we know them not—but to stir up your pure minds by way of remembrance. Many of us feel the hand of time, and the pressure of infirmities heavily upon us. We feel that soon we must lay down our earthly tabernacles, and be gathered to our fathers, even as our Lord Jesus hath shewed us. But we long to see the Church of our Lord, which he hath purchased with his blood, rising in strength and majesty. And, under God, on you, who are young and strong, is the hope of the church. Stand therefore in your lot. Quit you like men, and be strong:—"strong in the grace that is in Christ Jesus." "And the God of peace sanctify you wholly; and we pray God that your whole body, soul and spirit, be preserved blameless unto the coming of Jesus Christ. Faithful is he that calleth you, who also will do it."

To our brethren, generally, of this Association, we would affectionately say, "As ye have received Christ Jesus the Lord, so walk ye in him." May he grant unto you, "according to the riches of his glory, to be strengthened with might by his spirit in the inner man: that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and depth and height: and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

We rejoice with you, in that grace by which we have been called to the fellowship of the Father, and of his Son Jesus Christ. Let us ever remember this holy and blessed relation, and well sustain the solemn responsibility arising out of it; joyfully looking forward to the heavenly destiny, which grace hath assuredly connected with it.

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Additions by baptism the last year, 310  
Whole number of members, 2059  
Net gain the last year, 210

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## POETRY.

*From the Episcopal Watchman.*

## THE SAILOR'S FUNERAL.

The ship's bell tolled, and slowly to the deck  
Came forth the summoned crew.—Bold, hardy  
men,  
Far from their native skies, stood silent there  
With melancholy brows. From the low clouds  
That o'er the horizon hovered, came a sound  
Of distant, muttered thunder. Broken waves  
Heaved up their sharp white helmets o'er the  
expanses.

Of ocean, which in brooding stillness lay  
Like some vindictive king, who meditates  
On hoarded wrongs, and wakes the wrathful  
war.

The ship's bell tolled!—And lo, a youthful  
form  
Which oft had dared the high and slippery  
shrouds,

At midnight's watch, was a burden laid  
Down at his comrade's feet.—Mourning they  
gazed.

Upon his noble brow, and some there were  
Who in that bitter hour remembered well  
The parting blessing of his hoary sire,  
And the fond tears that o'er his mother's cheek  
Went coursing down, when her son's happy  
voice

Bade them farewell. But one who nearest  
stood  
To that pale shrouded corpse, remembered  
more,—

Of a white cottage with its shaven lawn,  
And blossomed hedge, and of a fair-haired  
girl,

Who at her porch of creeping woodbine  
watched

His last, far step, and then rush'd back to  
weep.—

And close that faithful comrade in his breast  
Hid a bright chestnut lock, which the dead  
youth

Had severed with a cold and trembling hand,  
In life's extremity, and bade him bear  
With broken words of love's last eloquence,  
To his sweet Mary. Now that chosen friend  
Bowed low his sunburst face, and like a child  
Sobbed in his sorrow. But there came a tone  
Clear as the breaking moon o'er stormy seas,  
—"I am the resurrection!"

Every heart  
Suppressed its grief—and every eye was raised.  
There stood the Chaplain,—his uncovered  
brow

Pure from all earthly passion,—while his voice,  
Rich as the balm from plants of Paradise,  
Poured the Eternal's message o'er the souls  
Of dying men.

It was a holy hour!—  
There lay the wreck of youthful beauty,—  
here  
Stood mourning manhood,—while supporting  
Faith  
Cast her strong anchor, where no moaning  
sure

Might threaten, and no mortal woe invade.  
There was a plunge!—The parting sea  
complained!

Death from her bosom took his own.

The troubled fountains of the deep lift up  
Their subterranean portals, and he went  
Down to the floor of Ocean, 'mid the beds  
Of brave and beautiful ones.—Yet to my soul,  
Mid all the funeral pomp, the measured dirge,  
And monumental grandeur, with which Earth  
Indulged her dead sons, was now but so sad,  
Sublime or sorrowful, as the wild sea

Opening her mouth towhelm that sailor youth.  
H.

## DESCRIPTION OF SARDIS,

*In a letter from the Rev. Elnathan Gridley, American Missionary in Asia Minor, to one of the Editors of the New-York Observer, dated*

Smyrna, June 4, 1827.

My Dear Sir,—A few weeks since I visited Sardis, the ancient capital of Lydia and the seat of one of the Apocalyptic Churches. It is about forty miles east of Smyrna, on the south side of the beautiful plain of the (river) Hermus, which is here about eight miles in breadth. It commands to the East and West a very extended prospect, and was indeed a beautiful situation.

Along the West of the city flowed the Pactolus, celebrated by the Poets for its golden sands: and along the East, another stream equal to the Pactolus in size. They are very considerable and pretty mill streams, and are so situated, that with the utmost ease, the whole city might have been watered by them. That these rivers really contained golden sands, I have little doubt, as they still bear plentifully along in their current, that red ferruginous dust, in which gold is usually found.

The walls of Sardis are still easily to be traced, in almost their whole extent. The city was triangular, having its greatest length on the North, which does not much exceed half a mile. On this side, the wall consisted of a mound of earth two hundred feet in thickness, and secured on the outside by a wall of stone. From each extremity, and by a very irregular course, walls of a much less thickness, and constructed of stone, were carried back to a small but elevated point, on which stands the Citadel.

The most considerable ruins still remaining within the walls, are those of two churches and a Palace.

The churches are both on the same plan. The largest is 150 feet by 60. On the South side, there are four pillars equidistant from each other, and on the North two, which are the corners. These pillars are ten feet square, and to the height of twelve feet, of marble: which finishes with a beautiful wrought cornice, setting out ten inches from the wall.

Above this, they are of brick; which appears to have been carried over in arches from column to column. The ends were semi-circular walls of marble. What still remains, shews them to have been truly splendid edifices; and if they are churches erected by the Christians of

Sardis, as all tradition declares, and as there seems no reason to doubt, it shew something of the extent to which Christianity, in name at least, must have prevailed there.

But still more splendid was the Palace, generally supposed to have been the dwelling place of Croesus, the richest of mankind. It is 350 feet long, and 250 wide. The West wall, which constituted the front, was of white marble; and the prodigious quantities now lying there in promiscuous confusion, prove it to have been of great height. The blocks are of enormous size; many single pieces being each of not less than twelve or fifteen tons. These, from the many mortises wrought in them, appear to have been joined by metallic fastenings.

Now, where these were brought from, as there is no appearance of marble in the vicinity, and by what machines they were transported, are curious and interesting inquiries.

Besides the marble wall, there were three other walls of brick, extending the whole length of the building; two of which, to the height of about twenty feet, are now standing. These are the central ones, and enclose two halls entered by arched passways, from a space in the middle. These halls are each 150 feet by 30, semi-circular at their ends; and five pilasters on each side, are attached to the wall. These walls as well as those of the churches, are constantly patrolled by Storks walking to and fro, as sentinels to guard the nests which are built on every corner.

Back of the city, but within its walls, at the foot of the elevation on which the Castle stands, was an extensive Cemetery. One arch vault, fifty rods in length, still remains entire, besides many smaller ones.

About one mile from the city, back of the Acropolis, and upon the plain of the Pactolus, stood the Temple of Cybele.

This is supposed to have been the work of the Lydian Dynasty. Two columns only are now standing. They are of marble, 20 feet in circumference, at the (present) base, and about thirty feet high.

Nearly half of their height is supposed to be concealed by the earth which has accumulated around them, from the impending structures of the Acropolis. The capitals of these columns are considered by travellers as the finest specimens of the Ionic, both in perfection of design and execution, of any now extant. These columns, it is supposed, were originally forty in number, and that the blocks of marble extending from column to column, raised to the height of sixty feet above the pavement, must have weighed twenty-four tons each. A number of these columns which have fallen, are still upon the surface. There can be little doubt that excavation would here disclose the entire parts of a most magnificent temple.

But whatever lies beneath the soil of Turkey, belongs to the Grand Seignior;

and such an excavation, would, by Turkish laws, be treason.

The point on which stands the Citadel, rises at least 800 feet above the plain of Sardis. It is wholly composed of a very compact red earth, filled with small stones. It is entirely inaccessible to man, except in two places. One of these is defended by a heavy wall, twenty feet high, in which are many handsome fragments of ancient sculpture, and several entire and perfectly legible inscriptions. The other pass, by which I gained the summit, is a very narrow and difficult one. In one place for rods it is scarcely eighteen inches in width. On one side is an almost perpendicular precipice of perhaps two hundred feet, and on the other, and directly over head, upon a projecting point, less than forty feet wide at the base, and at the height of thirty feet, hangs a stone Castle, whose foundations, three feet from the outside of its walls, are left entirely unsupported by the earth, which has fallen away. This Castle, now leaning, and seeming every moment about to be tumbled down the precipice, presents the most threatening aspect.

In this narrow ridge, a little beyond, is an excavation, which was probably the dwelling place of the sentinel who used to guard the pass. It is of sufficient extent to contain two hundred men;—has two apartments;—is arched; was plastered with lime mortar, and painted. Some of the plastering still remains entire. It is carried so nearly through the ridge, that only a wall, four feet in thickness, remains on the back, through which is a regular window.

In my efforts to ascend, before reaching the pass, and on the side toward the town, I found a subterranean passage, along which I crawled to the distance of 100 feet, by which I hoped to gain the summit that for some hours I had labored in vain to reach; but was unable to proceed further. This unquestionably is a section of an old subterranean pass which led from the town to the Citadel; as I afterwards saw the place where it entered above.

I also found four earthen aqueducts, of

fifteen inches aperture each, lying side

by side, and in a state of perfect preserva-

tion, though unquestionably they were

laid nearly two thousand years ago. The

cement by which they are joined, is very

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white, and nearly as hard as the earthen.

The plain, on the top of this very curious elevation, is not more than half an acre in extent; and from this, the prospect is most beautiful. In the rear rises Mount Tmolus, to the height of 2000 feet or more, down which, in ravines, are precipitated the rivers that water Sardis.

In the front on the beautiful and extended plain, are to be seen the windings of the Hermus,—the Lake Gyges,—and near it, rising like a mountain, the celebrated tumulus of Alyates, the father of Croesus, nearly a mile in circumference, and raised, as history declares, by the females of Sardis. Also multitudes of little tumuli, from twenty to forty rods in circumference, segments of spheres so perfect, that the eye can usually detect no irregularities. But in the midst, Sardis no longer is seen. The threatening, "I will come on thee as a thief," has been awfully executed. Half a dozen Turcoman shepherds' tents, three mud-wall cottages, and a little mill, are all that remains of Sardis.

It is a great mistake that prayer is lost, or nothing but formality, because we do not find comfort in it, or any immediate effect from it, or pray with so much fervor as we could wish.

We are on the wrong side of prayer, till we have a lively sense of our condition in sin, and are convinced by self-knowledge of the necessity of redemption from the guilt and power of it.

It is a sad mistake in religion to acquire in the form of prayer, without obtaining, or desiring to obtain what is asked.

It is an easy work to offer up many prayers to God; but who almost offers up himself to him?

We are apt to suppose that nothing is a return to prayer, but the very thing we ask; but if there is a better way of granting our request than we think of, it is well for us that God will not choose the worst.

We eat for bodily strength, and for strength to labour. So the spiritual life must be renewed and maintained by continual supplies of grace to the end we may perform the services we owe to God. The consequence is, we must pray at least as often as we eat.

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respecting the differences between Christianity and the Mohammedan religion, and containing an ample detail of the Unitarian tenets. They applied to the Mussulman as to a person of known discernment in spiritual and sublime matters: and they intreated him to communicate the import of their manuscripts to the consideration of the fittest persons among his countrymen.

Dr. Horsley, in whose controversial writings with Dr. Priestly this epistle had been inserted (Letter 16, p. 307, ed. 3.) by way of its authenticity, has added a note, in which he says, that in consequence of Dr. Priestly's questioning the veracity of it, he examined the archbishop's library at Lambeth, from whence the copy was originally taken, where he found it in a thin folio, under the mark 673, among the codices MSS. Tenisoni; and entered in the catalogue, under the article Socinians, by the title of "Systema Theologiae Sociniana." On the preceding leaf are the following remarks:

"These are the original papers which a cabal of Socinians in London offered to present to the ambassador of the king of Fez and Morocco, when he was taking leave of England, August 1812. The said ambassador refused to receive them, after having understood that they concerned religion. The agent of the Socinians was Monsieur Virze. Sir Charles Cottrell, Knt., Master of the Ceremonies, then present, desired he might have them, which was granted; and he brought them and gave them to me, Thomas Tenison, then Vicar of St. Martin's-in-the-fields, Middlesex."

—Christian Observer.

THE WAY TO DESTRUCTION WIDE OPEN.</